dispose of the prisoners. This latter requirement is not governed by the court, but requires a station, central building of the use a short distance up the road which serves as a barracks and a garage for the vehicles. Between, the actual discipline of the police may be given to the guard, however the prisoners to the civilian direction, not the contrary, the gaol (cantou, "cellulaire"), an officer with the rank of lieutenant has an office there. These officers rather examine to greetings because their rank was lower than that of many of the cop officers of the neighborhood, but the cop tends to look down on the police. Being the master of [illegible], the gaol's sciences, also an officer, has extremely opposite with the transgression for the fashion shown of policemen to comply, helping themself to refreshments and other small items on the request of the servicers. The daily requirement of the police to formulate [illegible] including the person to day, providing guards for government buildings, transferring prisoners, and maintaining a patrol to the streets by night.

Perhaps there are as many formal objects of the [illegible] to the Middle East, as exist the great of the [illegible] the market functions, that practices exist as such. As all classes of society there are tangible objects of wealth, and of [illegible] general desirability that each brings to [illegible] as such, the governments and [illegible] are highly variable, but right as gold are always of value.

[illegible]

[illegible] 45

[illegible] mentioned as to characteristic of the normal Iranian Government.

APPRAISAL OF THE ISSUE

[illegible] If the Iranian Iraqi Kurd might nevertheless in a minimum to [illegible] make an immediate risk either in the regime, they were certainly not [illegible] successful. In addition to theoretical, social and religious reasons for the united opposition to the Iranian-supported government, there were strong economic ones. The Kurdish militiamen no [illegible] longer on their ultimate duty for their livelihood, and [illegible] even they could receive in the way of [illegible] they received considerable bandaging. To remove areas that supplies already [illegible] existed had to be shared with the Government Territories, who had [illegible] withdrawn their militants.

The united Government was on its strongest in its south, where the increased Japanese fighter's use, there was, most of the Mission, along with the city, Peaceful fights of the Villages, as [illegible] explained Qazi Mohammadi that the Soviet Government [illegible] could share them. Peaceful and Government to have the Chinese and against them. When there had continued to exist, the Peaceful had helped control him and he was forced to flee to Iraq with some of his followers. From Peaceful could, the other [illegible] to the leadership of Ivan Ghias Pishevi, who had resigned from his position in Qazi's government as minister of war and he [illegible] his time, being was hanging dead in Peaceful, his movements [illegible] enrollment of Peaceful. The only other Qazi Mohammadi could count on were the Peaceful of Mahabad, numbering less than a thousand armed men, and part of the small tribe of Mamu in the Mahabad region. Ghias Pishevi Peaceful and his Peaceful did not get on with Qazi Mohammadi, who was no longer able to [illegible] them.

[illegible] It may then Qazi Mohammadi, in the face of his numerically [illegible] aggressive enemies of the Tehran Government, Peaceful Iran, and Peaceful military support. Despite Soviet promises of aid and [illegible] in the fall of Qazi Qazi Mohammadi was still without [illegible] heavy weapons or artillery and, in spite any effective army at all. As Iranian preparations became increasingly [illegible] Qazi and Peaceful meetings in the valley, the only hope any

177 of the modern East, he displays a lack of enthusiasm which his more 'progressive' neighbours cannot understand, and he is classed as bovine and wooden-headed. On the other hand, if allowed to develop quietly in his own way, he readily adapts himself to the new world springing up around him.

439 177 With the coming of the townsmen, motor roads, and organized forces to keep the peace in the country, trade has begun to improve in Kurdistan. When it no longer pays to raid, the Kurds take to trade—being traders by nature like the Scots. Foreign 'luxuries', such as the new coloured cloths, tea, and sugar, have quickly become necessities even in the remotest districts, and to obtain the wherewithal to purchase them the Kurd is compelled to cultivate for sale as well as for food.

439 • 661 Now that caravans can come to the towns without hindrance from those through whose territory they pass, instead

[text continues on p. 58A]

[illegible] (1 [illegible]) [illegible] [illegible]
[illegible]

of having a large proportion of their merchandise removed forcibly (as was the case in Turkish times) by the garrisons of soldiers, gendarmes, police and corvée officials, the villagers receive safety in his village with the indispensables we and sugar brought in exchange for his loads of tobacco or firewood cut from the hillside.

Great changes have been brought about in economic conditions by the improvement of communications and security, but the development of the country has barely started. If and when money and brains are available one can imagine Kurdistan being turned into a tourists' paradise for mountain climbing, game shooting,

resembling the chanter of a bagpipe and the other a goatskin bag. Kurdish dancing, however, is by no means as monotonous as Scottish. Kurds and all other economic dwellers in Kurdistan dance what is known as the chain-dance, similar to that which is, I believe, commonly seen in the Balkans. The dancers join hands and form a ring. The piper and a drummer with a pair of inner drum stand in the middle, and the dance consists of fairly intricate footwork while the circle moves slowly round. Often one dancer who fancy themselves as budding Nijinskys do solo dances inside the circle. Amongst the Kurds the men and women dance separately, but with the Christians were the two sexes dance together. This does not mean, however, that Kurdish women are completely segregated or kept by themselves. As a matter of fact, they possess considerable freedom and may be seen gathering firewood, tending animals or engaged in other tasks on the mountainside, often far from their villages.

Up to five years ago the Barzan district of Kurdistan contained all of its savage and primitive features. Government had not penetrated and Shaikh Ahmed, a religious fanatic, was dictator. With the help of his brothers and a standing army of several hundred men he completely dominated the impoverished inhabitants, who had the sheikh's bodyguard perpetually billeted on them and who had to provide them with food, clothing and tobacco and anything else they might fancy. Any protests on the part of the villagers were discouraged by the strongest methods. Such complete ascendancy did Shaikh Ahmed gain over his savage and illiterate people that they began to look upon him as a god and, though Muslims in name, turned their faces towards him in prayer rather than towards Mecca, as tradition demands. There was a Mullah in the district called Mullah Jej, who represented himself to be the prophet of this new god. The Mullah was a very fiery and eloquent speaker and, unfortunately for himself, his fame began to surpass even that of the deity. This could not of course be tolerated, and one of Shaikh Ahmed's brothers "bumped off" the presumptuous prophet. Up to that time the Koran had been revered, but now the Shaikh issued orders for the destruction of all copies to be found. He also withdrew the ban on the eating of pork, for wild pig were plentiful in Barzan. Armed missionaries were sent out beyond the Barzan bounds, and villages which refused to accept the Shaikh were burned and a number of the male inhabitants put to death. This state of affairs could not be allowed to continue, and the Iraq Government was forced to take action in conjunction with the British Royal Air Force.